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At the end of most of the colony chapters the author gives the conclusions he has reached from the facts collated and a list of the works he has consulted. He thinks that the very tardy development of railroads in German East Africa is a mistake, inasmuch as the superior enterprise of the Congo State in the west and of the British colonies in the north and southwest are already providing outlets for the products of the German colony; that Italy is wisely planning to complete the mastery of her small possessions by means of the railroad and locomotive; that Portugal has not yet proved her ability to give to her rich territories the intensive and rapid development required by the necessities of modern economic life; and that the broad and energetic railroad policy of the Congo State bids fair to hasten the organization, in an admirable manner, of all its material interests, and make the territory of vast importance to Belgium. The author has only words of praise for the far-sighted railroad policy of the British and the rapidity with which they are carrying it into effect.

Captain de Renty is the first writer to treat this great phase of African development with fulness and adequate grasp. His book fills a need in African literature, and the concluding volume will be awaited with interest.

Tales from Old Fiji. By Lorimer Fison. xlv and 175 pp., 22 Illustrations, Appendix, and Index. Alexander Moring, Ltd., The De La More Press, London, 1904. (Price, 7s. 6d.)

This collection of Fijian legends, most of them narrated to the author by Taliai-tupou, the King of Lakemba in the eastern group of the Fijis, is interesting reading, and worthy of record as a contribution to our knowledge of a vanishing people. It includes twelve stories, an introduction in which the writer throws light upon the characteristics of the Fijians by an examination of many words in their language, and an appendix descriptive of some of their customs and arts. He selects a considerable number from the large class of old Fijian words that are innocent in themselves but contain an evil secondary meaning, and thus adduces strong evidence that the old Fijian heathen, in spite of his pleasing exterior of which explorers wrote, was as debased and brutal a savage as can be imagined. "Thotho," for example, means the dried grass that is strewn on house-floors, but its other meaning is the women who were strangled and then buried in a chief's grave. Such words show that the introduction of Christianity had a humanizing influence, and led to the abolition of abhorrent practices.

Doubts have been expressed as to the authenticity of statements concerning Fijian cannibalism, but the author says that many words more than substantiate the most revolting accounts that have been published; and some of the words seem to bear out the theory that cannibalism in the islands arose from the strongest motive, and that is hunger. Many legends are good stories as well as valuable for ethnological material. If the schoolmaster had not reached Tonga, no doubt its legend (here included) as to the origin of Napoleon would have become veracious history handed down from the fathers. According to this story Napoleon was the son of a Tonga mother, with whom he was living in Merikei (America), when the men of Faranise (France) came seeking him to save them from their enemy Uelingtoni (Wellington):

I could tell you of his mighty deeds—how he smote the enemies of Faranise, though they were many and strong; how he chased Uelingtoni from land to land, till he caught him at Uatalu, and banished him to a desert island, where he died.